WHAT OTHERS SAY.

INCIPIENT PARALYSIS,

HEART DISEASE, DYSPEPSIA, AND CONSTANT HEADACHE. INDUCED BY LA GRIPPE.

COMPLETELY CURED BY LIVURA.



LIVUNA M'P'G. Co., DEAR STREET-" Last winter I had La Grippe in its worst form, leavdition, my Brain was confused, my Heart weak, and my legs refused to hold meup, and the muscles were so sere that it was painful to lie down. I had continual Head-

ache, and everything I MR. J. L. WEAVER. ato distressed me. sould not work, sleep, or eat, and my right side became numb. Several doctors told me I had Incipient Paralysis, and that I could get no better. I grew so weak that I could not leave the house. Hearing of PITCHER'S LIVURA I got a bottle and it helped me from the first, I took 4 bottles in all, and am PERFECTLY WELL in every way, and now work all day. I know that

PITCHER'S LIVURA CURED ME." Yours truly, JOHN L. WEAVER. 517 St. Clair St., Cieveland, Ohio.

LIVURA OINTMENT The Great Skin Cure.

Cures Eczema, Salt Rhenm, Pimples, Ulcers, Rich, and all affections of the skin. Heals Cuts, Bruises, Burns, Scalds, etc. Sold by all Druggists, or by mail. Price 35 Cents.

******************* COMPLETE MANHOOD

AND HOW TO ATTAIN IT.

ERIE MEDICAL CO., ***************** Legal Notice.

John W. Kreighbaum. Execute of the last will of Elizabeth Shanafait, dec'd, Plantiff.

John Shanafelt et al, Defendants John Shanafellet al, Defendants |
Sarah Raber, Hiram Raber, Levina Eoyer and Amos Royer, all residing at Parsons, Labetle county, state of Kansas, will take notice that John W. Kreighbaum, when they of the bast will of Elizabeth Shanafelt, decased, on the 6th day of February, 1883, fixed his petition in the Priotate Court of Stark county, they altegright the will of Elizabeth Shanafelt requires her executor to sell the real estate hereignfare described and distribute the proceeds as directed in said will, that Elizabeth Shanafelt died seized in fee simple of the following described real estate, to wit: Lot in the village of Unfortown, in said Stark county.

The prayer of the petition is that and property be ordered seld by said executor to pay the legacies made in a 16 will. The persons above named are hereby notified that they have been made parties defendant to said petition, and that they are re-

day of April, 1861.
MARVIN, SADLERS & ATTERHOLT
AUGUSTS for Plaintiff.

In Buying do you try to get the best or the cheapest?

It you want to be certain to get the

go where even a child can be sure to get the best to be found tor the price paid. Reliability is one of the main attractions which calls people to us for their shoes. We think this is very important in any business and particularly in ours.

John Schumacher

14 E. Tuscarawas St.

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pr.chas. Mendenhall

A OF GINCINNATI, OHIO,

The well known Indian Doctor, formerly of Canton, Ohio, by the request of are besieged with squalor and want." of many friends and patients, will visit Canton

FOR PIFTEEN DAYS!

From Saturday, April 1st,

To Saturday, April 15th, And is prepared to heat the sick. It matters not what your disease in. The doctor will tell you sil

your complaints without asking any questions. Do not miss this opportunity of a FREE CobsULTA-TION, at the Parlors of Hotel Conrad.

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CHAUTAUQUA NURSERY CO. Agents Wanted. Andimonity by us. Address I faller or Commission. Chantangua Normery Co., PORTLAND, N. Y. GENTS WANTED—To sail La CURA, the great Liver Bennety. A vegetable compound and sub restorer. Need \$1.00 for samoies. MRS. DE. M. J. VAN VIECK, 417 W. Liberty St., Cincinnati, Ohio.

THE GAMBLING EVIL.

REV. THOMAS DIXON DISCUSSES IT IN HIS PRELUDE.

A Sermon on Authority In the Church. Parallel Between Theology and Christianity-Ecclesiastical Authority a Human

New York, March 19. -Rev. Thomas Dixon, Jr., pastor of the Twenty-third street Baptist church, preceded his sermon at Association half this morning by the following review of carrent events: The following news item appeared in a New York morning paper some time ago:

dressed man hangs himself near the Guttenburg race track. - The body of an unknown man was discovered early yesterday dangling from a beam under the grand stand at Monitor park, Weehawken. The body was taken to the morgue at Hoboken by Coroner Murrer. The suicide was a man of fine physique. He was 6 feet tall and weighed 225 pounds. He was neatly dressed. He were a livery cloth overcost, Prince Albert coat, satin vest, striped trousers, white shirt, cuffs and collar and derby hat. Three cents and a match were all that his pockets

"It is said that he has frequently been seen at the Guttenburg race track, and the presumption is that he has been unsuccessful in selecting winners at the races, and becoming despondent decided

to hang himself. The same old story. The body was identified the next day by the man who had accompanied him to the races. But a sad old story is this. We are hearing it very often nowadays. In anguish of soul we cry, "How long, O Lord, how long shall this infernal swindle-the gambling race track-throw its hellish shadow across our lives?" In mud and slush and rain, through winter's storms and summer's scorehing suns, this trade on without interruption. Look for a moment on the mob of smoking, swearing, drinking, howling, jostling brutes that call themselves men and women. They once were men and women, but the humanities of life are lost in the brutal now. One thought fills the soul and body-the vile desire to take a neighin olden times, renamed "sport" for to a common level-the bottom. The soat the races. The leaders of the demimonde throb there in perfect harmony with Ward McAllister's Four Hundred fools, a democracy of human passion, a

carnival of hell! If the damage done on the race track itself were all, we would count this an easy escape. But the race track is mere ly the table on which the fakirs shuffle their cards. Scores of crowded poolrooms honeycomb the city. These are veritable sinks of iniquity into which daily flow the life and manhood of the people. The business districts of the city are dotted with scores upon scores of these spanibling hells run daily in open defiance of law. Into them go the husbands of loving trusting wives. Into them goes the mother's handsome boy, hallowed from the cradle with a halo of divinest prayer and hope. Into them go the young and foolish. Into them they go to stake at the bidding of thieves their money, their manhood answer the same on or before the arst their honor, their hopes, their poace their life. Once thoroughly initiated they rarely return to the world of sanity If they do, they return as wrecks cast

upon the beach, bereft of all. A recent report of the Society for the Suppression of Vice gives a tabular statement made from newspaper clippings for one year showing the victims of the gambling manua. Though necessarily incomplete and imperfect, this statement gives a glimpse of the terrible facts: One hundred and twenty-eight persons shot or stabbed over gambling games, 6 attempted suicides, 24 suicides, 69 murders in cold blood, many driven insane, 68 persons, principally young men, ruined races. Among the crimes growing out us if there is no church authority, no by pool gambling and betting upon horse of this record, committed by the victims in efforts to obtain money to gamble embezzlements, while 32 confidential officers in banks and other places absconded. The proceeds of these ember zlements and crimes amounted to \$3.89% 872. This was the price of blood sone that went into the pockets of the valains who ply their trade to the rain of soci-How many other millions rolled in without immediate criminal results God only knows. The loss in oroken hearts, homes, and beggared, orphan children can only be known in eternity. Well may a recent writer who has given his life to the problem say:

"Wherever public gambling is tolerated laws are prostituted, justice becomes a byword, the trial by jury a farce, and public officials ary corrupted, while rumors of bribery are sampant on every side.

"Again, history is replete with evidences that wherever gambling in any form is tolerated in any community bribery and corpuption protect it, while the rights of faw abiding citizens are subverted industrious habits are destroyed, confinen honesty undermined, and honest business enterprises are honeycombed through employees rendered dishonest by these glittering allurements to crime. Murders, suicides, breaches of trust, embezzlements, follow in the wake of these seductive foes, while the homes of the poor

The Western Union Telegraph company is said to be one of the most deeply interested parties in this contest of the thugs and thieves against decency, order and the life of society. The New York Times says on this

"The reason they think that they are safe now from interference rests on what | only as they are part of this vital develsome people might consider pretty good foundation. Tammany and the police earth. I am the life. He that bath the have a most potent motive for standing has pigeonholed the indictment of cases nothing." That is to say: that were worked up in good faith and with lawyerlike methods, but behind Asse barriers stands another in the Western Union Telegraph company, which has warded off the law before, and whee interest it is to stand by its friends and science is one thing and religion, new. Its services may not be needed in another. The two things are no more this city, which is well protected otherwise, but in keeping the legislature allent trivance is connected with the seed

itmay prove an effective ally. "No department of the Western Union psys so well as its racing department. The price per poolroom for service from the New Jersey tracks is at least \$50 per dy. If there are 60 rooms in full blast, tle income is \$3,000 per day or \$18,000

pr week."
More and more do we see that it is fet becoming an absolute necessity for

sock the posteriles from private hands, and through this through the Louisians state lottery, so it must sooner or later, dawning twentieth century.

Let the Christian world speak out on are helping through the press to damn our young men and women to understand that no paper can make a specialty of religion and home and be at the deadliest species of gambling of the age. influence to all the agencies being used Let us stand by Anthony Comstock in "Could not pick the winners. A well his efforts to suppress this curse. Hear these incidents from his daily record:

"I know of one case where a man took \$800 of trust funds and spent it in a single night at a banking game run in Monmouth county by one of those so called 'improve-the-breed-of-horses' gamblers.

at our office, and almost the first words in contact with his point of view. he uttered were: 'If you do not close (naming the place) so that I cannot go | ference intellectually and does not touch into it, I shall commit suicide. I cannot the essential principle that lies at the stand it to see my wife and children sufinfluence of this gambling craze that if

stake it. his money thus stolen in the hands of the commission business of thus improving the breed of horses."

Can we remain indifferent while our fellow men are thus destroyed and the very foundations of business, society and the church of Christ undermined? If we us speak. Let us act.

AUTHORITY IN THE CHURCH. So is the kingdom of God as if a man should

ast seed upon the carth. -Mark iv, 26, Say what you will of the intellectual tendencies of the age in which we live, its chief characteristic within this center bor's goods without return-called theft of intellectual activity is the exploration of the mystery of true religion. This is modern uses. This thought brings all true whether you go into the domain of philosophy or pure metaphysics, or ciety swell and the Bowery bum are one | whether you enter the domain of history or fiction. What is true religion? What is true Christianity? The deathknell of bigotry is in that inquiry. I rejoice in

It means that this spirit of restless discontent with anything save the real knowledge of the real Christ and real God must destroy bigotry not only within the church, but outside it, and in every realm of thought bring the world back to the truth, the whole truth and the truth for its own sake. And that means the deathknell to your liberal bigot. Of all the bigots who have had no excuse for their existence, the most impudent and inscient are the liberal bigots of the order of Voltaire and the men who have followed in his footsteps. The bigot within the so called liberal field must keep silence, save so far as he finds the truth, as the bigot in the ecclesias-

tical field. CHRISTIANITY DEFINED. The movement now on foot within the Preshyterian church to effect a compromise in this battle between the champions of form and progress may not receive a warm response, but the very fact of this battle and its forceness is an indication that the beginning of the end is now upon us-the beginning of the end of an ecclesiastical power that has asserted itself within the Jomain of Protestantism, brought over bodily from historic Romanism, that the world is outgrowing, and which is doomed as the ceremonies of a past are doomed before Christ, and it must be, therefore, a the searchlight of the truth of this age. In the midst of this spirit of inquiry and investigation and progress there is a ghost from that past which rises before us and dys: "What is to become of central organization from which there shall Assue an authoritative creed? If with, were 2 burglaries, 18 forgeries, 85 you critics shall undo for us the supposed infallibility of the Old Testament and of certain historic creeds, where will men go for authoritative knowledge?

Where can we find anything that will be real, that we can depend upon? Shall we look to the Catholic church in its continuity of offices, back through the different ecclesiastics who have ruled, or shall we search in the church of England and find there something that is stable on which we can stand, or follow in the theology of Paul, or prefer the theology of Peter? Shall we take the Synoptic gospels or take the gospel of John? How can the world know any. his truth. thing authoritatively if you open those

floodgates and do not establish anything affirmatively?" There is but one place to go, and that is to Jesus Christ. Christianity is Christ, Christ is Christianity, and the Christianity that cannot be squared with his personality is spurious. In scores of places in Christ's recorded words we have his statement of this essential principle of

words that-Christianity is a life. All claim, therefore, of authority or historic continuity possession of that life

"I am come," says Christ, "that they may have life, and have it abundantly. I am the vine, and ye are the branches. The kingdom of God is as a seed." That is to say, all authority and all postulate of authority that may be drawn from a supposed historic continuity have a real basis only as they are founded in a life, only as they are vital. Church authority is real, ecclesiastical authority is real, opment. "It is as a seed cust on the Son hath life. I am the vine, and ye are by them. The district attorney's office | the branches, and out of me you-can do

A CONCEPTION OF THEOLOGY. First-Christianity cannot consist and never did consist in the correct conception of any theology. Why? Theology is a science, Christianity is a religion connected than a simple mechanical conwhich, in the warm earth of spring, sends up its blossoms and its fruit. On the one hand, you have theory and in ellect; on the other hand, you have heart and practice. Theology belongs to the question of intellect and a point of view. I see theologically not so much what is before my eyes as what is in my mind. A good woman was crossing the ocean with her husband. He looked out and

the United the particular of the said, "I time it is read, "I the porthole and said: "I don't think to a higher standard than Moses and the it is. I don't see anybody with umbrel-Ins." She caw not so much what was be fore her eyes as what was in her mind. for reasons of public safety, take charge and her mind was projected out on a of the telegraph, which is the post of the barren sea. So men see theologies and project them on the surface of the Bible. Theology belongs to the realm of intelthis question. Let us give the men who lect, not to the realm of heart and prac-

A preacher was preaching a sermon to the inmates of an insane asylum in Burraio some time ago, and he at last same time an organ of the vilest and came tiresome. The patients began to get restless. Even the attendants Let us give our time, our money and our got restless and yawned. To no purpose; he went on. Presently one of the pafor the crushing of these abominations. tients, leaping to her feet, pointed her finger at him and said, "You have preached long enough, sir, long enough. One of the attendants came up and quieted her, and he continued his sermon. He said afterward she must have been a remarkably crazy woman, but the attendants never could decide whether she was improving and that was an indication of "But a few weeks ago a young man it, or whether it was a relapse. To him having a wife and three children called she was entirely crazy because she came

basis of real Christianity and true relifer, but I am so completely under the gion. If that were not so, then you could save a boy by teaching him theol-I have a dollar of money I am bound to ogy. I was talking with a father the other day about his boy in this town. "It is not a great while ago that in The boy had been through all sorts of Montclair, N. J., a man holding a high dissipation, and the father said he had position of trust under the government | thought and prayed over him-and this of the United States committed suicide, man was not a member of any church having been discovered to be a defaulter either-and he said, "We have come to to a large amount of money. This man | the sad conclusion that there is but one employed bootblacks and others to place thing that can lift him out of all this whirlpool of hell and dissipation, and city sharpers who were engaged in the that is supernatural power that shall come in and in spite of everything, absolutely by a miracle, lift him out."

A difference in point of view is a dif

He was right. You take that boy that goes his round of dissipation, and the fundamentals of whose character have been crushed, and whose heart has been in souls, this barter of damnation, goes love our fellow men, let us show it. Let eaten out by sin, and preach to him the ology, tell him about the fathers, this theory of John Calvin or that of Augustine-teach him all the science of theology until he can repeat it by heart-and you will leave his heart where you found it, and you will not have touched the real man. But breathe into him the vital breath of the spirit of God, and he may not know the five points of Calvinism from the five points of a pitchfork, but he will belong to the kingdom of God.

Orthodox Christianity is possessing the spirit of Christ. If any man have not he spirit of Christ, he is none of his. A child sat down one day and drew with a pencil a picture of a dog for the little brother toddling by her side, and she said, "See the picture I drew out of my head." And the little brother said: "No, you did not. I saw it come out of the end of the pencil." And he said, "There must be more dogs in the pencil." Why, yes, that is true. If real Christianity can consist in a historic continuity of forms and ceremonies, then the child's supposition is entirely correct. But if it is something greater, and forms are but the expression of a life within, then you must find the secret of the artist not in the point of the pencil, but in the heart that beats within and takes form in that

RELIGION A GROWTH. Second-Christianity must be a contintory of revelation, then, must be the his- come to him. edge of God from the first lesson taught the children in the morning of life as they halted on their way with their feeble steps on down through the ages until the full conception of the Christ and the kingdom of love burst from the cross of Calvary on an astonished world. All the way, these 1,600 years, through this history God is leading and teaching gradually the world. The morals of this book are found in the final morality of

growth Our religion has been in the past a growth. There is a song in the Old Pestament that you and I cannot repeat. It is a prayer of praise for the triumph over Sisera, when through treachery a nail was driven into his head. Why, my ideal is not the ideal of the war song of triumph over Sisers and the hosts of Jabin, and he who would profess to be a follower of the Christ cannot profess that his code of morals is to be found there, but in the full development of the full light and truth in Jesus Christ. So Abraham could not live his life today; so Daso the old patriarchs of the past lived up not held up to the ideal you and I are held to, because we have made progress and because the world has through those ages grown in the knowledge of God and

To stop anywhere in your development of this seed means death. The moment the development of that seed stops either one of two things will happen-the hour of the harvest has come, when with one foot on land and one on sea the archangel shall call the world before the judgment bar of God, or else, if you have arrested its development before its fruition, there is but one result-death in Christianity, and Jesus says in so many proportion to its arrest. If you say you must accept these forms absolutely and forever, that means death. You have said to a seed, arbitrarily, stop growing. of authority must be based only upon the It must not stop growing until the harvest time, and then the master cometh and reapeth the seed.

Bad theology is responsible for much of the inhumanity we have today. I said theology had nothing to do with religion, but a bad theology can interfere with the development of true religion when you bind it around the necks of people and keep them from growing in the knowledge of God. The interpretation of the Bible which makes Genesis and Deuteronomy and the Mosaic code of equal authority with Jesus and his life has failed to understand the mean ing of the incarnation and the funda mental law of the growth of Christian ity. So I read the history of that awful mob at Paris, Tex., and find in the religious enthusiasm in which it was done some of the fundamental errors of a lack of historic construction of your Bible. I have had men talk to me about the jus tice of God, as though the God of love, of truth and rightcourness and of peace in Jesus should have given such a code of laws to the world. That simply arose from a failure to make any progress. Why, Jesus began 1,600 years beyond even when he was born, and the race should go infinitely beyond it.

Our religion grew out of the past and is inseparable from it. If a man says, "I do not believe in Abraham and the prophets and have a right to deny Jesus and the apostles," is that progress? No

prophets. The branch grew out of the

vine. I am not the soil, but the branch cannot live without the soil. I have a historic connection with these saints. The flower is not the soil, but the flower cannot be separated from the soil without death. True Christianity grew out of that past theology, as the flower grew out of the soil, and must be therefore a development of the ages. So I ballove in that historic connection and would turn from the mere negation which says, "I can make progress by beginning in the air." You cannot plant the seed in the air; it must grow out of the soil.

AS TO APOSTOLIC SUCCESSION. Third - Ecclesiastical authority is therefore, a purely human fiction, because Jesus said so and denounced it. Jesus said, "Call no man your father and do you not dare to lord it over one another." Apostolic succession and church authority-where do they rest? Apostolic succession is a reality so far as it is the actual embodiment of a life stream through the ages, and only thus far. It has nothing in the world to do with mere forms and offices. It has everything to do with the vital spark that has thus been found through all the ages of the past. Apostolic succession is a reality if you mean by it the continuity of a life in Jesus Christ, I may have been grafted on the vine, and if I am and its life pours through my veins I am of the vine and connected thus with the great life tap.

and my life is part of that life. Bishop Potter was going to speak in a Baptist church (Dr. Judson's Memorial church) a little while ago, and some of the little ecclesination in this great church got into a terrible flutter. Apostolic succession was going to be injured. The idea! Well, the bishop did not go-he was called to Boston to preach Phillips Brooks' funeral sermon—but I believe he had a grander view of the real church than that. Just think of the little eccle siastic who could stop to argue whether Adoniram Judson was of the apostolic succession, or whether some little man who had been ordained by a bishop and had ceremonies performed over him was of the apostolic succession!

Poor Judson, whom they crucified in India, whom they hung up by the feet until they took inm down for dead, who went over burning sands and who pour ed out a life even as the Christ poured it out on Calvary's dark mountain for men, who walked the same stony ridge that Jesus walked and through a long life-that may mortal man could rise and say of him, "He is not of the apostolic succession"-that is some little bishop of some little branch of the church ha not put his hands on him and given to him that right. The only apostolic succession that is real in the vital one that has dwelt in the heart of man through the ages, and it does not matter whether he has been ordained or not. If he has been ordnined thus of the spirit of God ne belongs to the true vince

Connection with the Christ is vital not formal; vital, and mechanical; real not imaginary. If it is not so, then Caiplas, the high priest, who mocked Jesus Christ, is of the true succession and Jesus Christ, the outcast, crucified between two thieves, is not. Caiphas had the ceremonies. Caiphas was the legal high priest of the Aaronic priesthood, but whether he was really in succession was a question of the spirit and of the real life. "I am the life," said uous growth. The kingdom of God is as a Christ. "I am the way, the truth and seed cast down upon the earth. The his-the life." And he that would come must

THE LIFE IS THE THING. True church authority, then, is simply vital, and all connection must be vital Is the Baptist church of the true apos tolic church? I do not know. If a man should tell me that he could trace it back through history, I should first laugh at him. If a Presbyterian should tell me he could trace back his ecclesiastical machine to Christ and his apostles. I should certainly laugh at him. if my Episcopal brother should say be and trace his back through Henry VIII ind all the my pheads of the church, I tid certainly laugh at him. And if Curboile lighther should tell me he litrage his back through the vice gerents of God, that the history is all there, I should be inclined to laugh at

As to the long line of popes who filled their palaces with prostitutes and whose lives were the incornation of hell, I should say to them: "Well, my friends, it will take more than an assertion to prove your historic continuity. If by the mere jugglery of dates and men's names, you mean apostolic succession vid could not bear the light of this age; and church nucleority, that is one thing, but if you mean to bring it down to the to the best light they had. But they were spirit of Christ and hear the voice of Jesus say, 'He that both not the spirit of Christ is none of his,' that is another thing." If you ask whether Pope Leo is of the apostolic succession, I say yes, because I believe he has the spirit of Christ. He that has the life in his soul is of the true succession-only because he has it. It does not matter about form or ceremony. Therefore, variety and freedom are possible within the church. The essence of the thing does not consist in your formality or expression of your creed, but it does consist in your life and the reality back of that life.

"I am the vine, ye are the branches. He that bath the Son Eath life." Whatever the denomination, whatever the church, or no church at all, if you have the life you are his

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C. B. McLemore, Henderson, Tex. Treatise on Blood and Skin Dis-THE SWIFT SPECIFIC CO., Atlanta, Ga.



America's Great Danger

AN ENGLISH COMMENTARY.

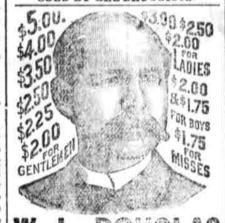
Said an eminent English scientist recently : "The danger that confronts the great Ameri-can people to day is not the possible adoption of a wrong financial policy for the nation, or the spread of socialism, or the increase of corruption among public men. All these are bad enough, to be sure, but they are as nothing compared to the terrible national disease—I had almost said national crime-of overwork. The mad rush for wealth is set at a killing pace, and thousands fall by the way every year. You are likely to be one of the victims!

How do we know? Because it is the exception to find a man or woman of adult age perfect health. Nervous Disorders are spreading with fearful rapidity. Among the symptoms, are—Backache, Bilionaness, Cold 84.50 to Hands and Feet, Dizziness, Hot Flashes, Fluttering Sensation, Fainting, Headache, Hysteria, Irritability of the Heart, Melancholy, Failing Memory, Palpitation, Rheu-matism, Short Breath. Sleeplessness, Ner-vous Dyspepsia, Sexual Debility, Fits, etc. Rev. C. A. Carroll, pastor First Baptist

Church, Yellow Springs, O., writes as follows: "I have used Dr. Miles' Restorative Nervine for the past six months. I find it acts like a charm on the whole nervous system. I have not found its equal in giving immediate relief. Dr. Miles' little Nerve and Liver Pills only need a trial and they will recommend themselves to be the best pills in the market." "For five years I have suffered from Ner-

rous Prostration, I was unable to work or sleep. The first dose of Dr. Miles' Restorative Nervine gave me relief, and one thou-sand dollars would not cover the good it has one me "-JOHN MINCHER, Youngs town, Ohio.

Dr. Miles' Restorative Nervine is un equailed in CURING Nervous Diseases. It contains no opintes or dangerous drugs. Sold Dr. Miles Medical Co., Elkhart, Ind. SOLD BY ALL DRUGGISTS.



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JOHN D. FRANK. Removal Notice.

Notice is hereby given that all bodies interred in ne old Catholic St. Clements cometery, at Navarre, the old Catholic St. Clements cemetery, at Navarre, Stark county, Ohio, adjoinly the church, must be removed within the next 80 days. The congregation has decided to auslish the old cemetery, and for that purpose a new cemetery has been established just north of the corporation limits, on the Navarre and Massilion read A mure desirable place to purchase a lot for the purpose of interring your dead cannot be found. This cemetery has been established by St. Clements congregation, and is one of the most beautiful in Stark county. Any information with reference to price and location of lots, can be had by addressing the undersigned.

E. J. WALKER, Secretary. E. J. WALKER, Secretary.

TRY McGOWAN'S Cut Price Sale of Shoes,

Krippendorf's Hand Welt, cut from \$3.50 to

\$2.50. Kanard & Son's \$2.50 to

\$1.75. Man's Cork Sole \$3.50 to \$2,25.

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